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Fourth Report

of the Joint Commission on

The Book of Common Prayer

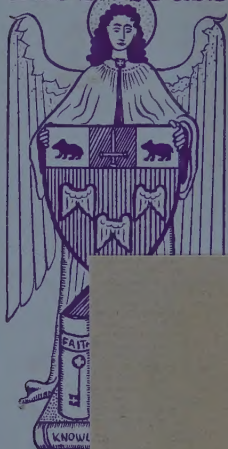
Appointed by

The General Convention of 1913



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Fourth Report
of the Joint Commission on
The Book of Common Prayer
Appointed by
The General Convention of 1913



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1925

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Resolution of 1913

RESOLVED: That a Joint Commission consisting of seven Bishops, seven Presbyters, and seven Laymen be appointed to consider and report to the next General Convention such revision and enrichment of the Prayer Book as will adapt it to present conditions, if, in their judgment, such revision be necessary; *Provided*, that no proposition involving the Faith and Doctrine of the Church shall be considered or reported upon by the Commission; and *Provided*, that no proposal to change the Title-page of the Prayer Book or the Name of the Church shall be referred to said Commission.

Resolution of 1916 and 1919

RESOLVED: That the Joint Commission on the Book of Common Prayer be continued, with power to fill vacancies and to add to its numbers.

Resolutions of 1922

R*ESOLVED*: That the Joint Commission on the Revision and Enrichment of the Prayer Book be continued with power to fill vacancies and add to their numbers.

R*ESOLVED*: That the said Joint Commission be and it is hereby instructed not to present to the General Convention of 1925 any new proposals as to any of the sections contained in its present Third Report which have been acted on at this Convention; provided that any obviously necessary or advisable amendment which has the unanimous approval of the Commission, may be proposed.

Members of the Commission

1913 to 1925

Members of the Commission on the Revision and Enrichment of the Book of Common Prayer constituted by the General Convention of the Protestant Episcopal Church in the United States of America October, 1913.

The Right Reverend Cortlandt Whitehead, the Bishop of Pittsburgh (*Chairman*).†

The Right Reverend William David Walker, the Bishop of Western New York.*†

The Right Reverend Davis Sessums, the Bishop of Louisiana.*

The Right Reverend Cleland Kinloch Nelson, the Bishop of Atlanta.†

The Right Reverend Frederick Burgess, the Bishop of Long Island.

The Right Reverend Joseph H. Johnson, the Bishop of Los Angeles.

The Right Reverend Edward L. Parsons, the Bishop-coadjutor of California.

The Right Reverend Philip M. Rhinelander.

The Right Reverend Thomas F. Davies, the Bishop of Western Massachusetts.

The Right Reverend William Cabell Brown, the Bishop of Virginia.

The Right Reverend Nathaniel Seymour Thomas, the Bishop of Wyoming.

The Right Reverend Charles L. Slattery, the Bishop-coadjutor of Massachusetts (*Chairman*).

The Reverend Samuel Hart, of Connecticut.*†

The Reverend John W. Suter, of Massachusetts (*Secretary*).

The Reverend Henry R. Gummey, of Pennsylvania.

The Reverend Lucien M. Robinson, of Pennsylvania.

The Reverend Howard B. St. George, of Milwaukee.

The Reverend John R. Moses, of Long Island.†

* Resigned.

† Deceased.

The Reverend Milo H. Gates, of New York.
The Reverend Herbert M. Denslow, of New York.
The Reverend Charles Morris Addison, of Massachusetts.
The Reverend George P. Atwater, of Ohio.
Mr. George Wharton Pepper, of Pennsylvania.*
Mr. T. W. Bacot, of South Carolina.
Mr. Charles G. Saunders, of Massachusetts.†
Mr. Hamilton W. Mabie, of Newark.*†
Mr. Robert H. Gardiner, of Maine (*Treasurer*).†
Mr. F. J. McMaster, of Missouri.†
Mr. E. P. Bailey, of Chicago.*
Mr. George Zabriskie, of New York.
Mr. William C. Sturgis, of Colorado.
Mr. John Stewart Bryan, of Virginia.
Mr. Joseph Grafton Minot, of Massachusetts (*Treasurer*).
Mr. Charles S. Baldwin, of New York.
Mr. J. Randolph Anderson, of Georgia.

* Resigned.

† Deceased.

The Report

To the General Convention of the Protestant Episcopal Church in the United States of America:

THE Joint Commission on the Revision and Enrichment of the Book of Common Prayer, appointed in 1913, respectfully submits its Fourth Report. This Report is divided, as were the previous reports, into two parts. Part I contains the Report proper, with such comments and explanations on the recommendations of the Commission as it seems advisable to make at this time. Part II contains the Schedule of the Recommendations for Revision proposed to the Convention.

The procedure at the Convention of 1925, it is assumed, will be as follows: There will first be considered the thirteen resolutions for ratification of the services or sections of the Prayer Book acted upon at the Convention of 1922. These are, in order, the following, viz.:

—Morning Prayer, Evening Prayer, Prayers and Thanksgivings, Holy Communion, Collects, Epistles and Gospels (part), Holy Baptism, Confirmation, Matrimony, Churching of Women, Visitation of the Sick, Burial of the Dead, Psalter, The Ordinal.

Immediately after the ratification of a service or section, provided the action of 1922 be ratified, the Commission will present such amendments to that service or section, as in accordance with the resolution of 1922, seem to them, by unanimous vote, to be "obviously necessary or advisable." These suggestions for amendment are contained in Section A of the Schedule. It is believed that they speak for themselves, and will commend themselves to the Church as to the Commission, as desirable for the perfecting of this revision of the Book of Common Prayer.

Part B of the Schedule contains those sections of the Third Report not yet acted upon by General Convention. For convenience of reference the numbers attached to these sections in the Third Report are retained. The whole material has had further careful study by the Commission during the past three years. In large measure the recommendations, except for certain minor cor-

rections or amendments, remain the same as in the last report. These can easily be discovered by comparing the two reports.

It is the expectation and hope of the Commission, as it doubtless is of the whole Church, that the work of revision will be so far completed in 1925 that upon the necessary ratification in 1928 the revised Prayer Book may be published.

CHARLES L. SLATTERY, *Chairman.*

JOHN W. SUTER, *Secretary.*

Sept. 18, 1924.

THE SCHEDULE
PART A

I. MORNING PRAYER

RESOLVED: The House of Bishops (the House of Deputies) concurring: That the following change be made in the Order for Daily Morning Prayer, and that the proposed alteration be made known to the several Dioceses in order that it may be adopted by the next General Convention in accordance with the provisions of Article X of the Constitution.

(1) Revise the rubrics in Morning Prayer in the following particulars, viz.:—

a. Delete the second rubric.

b. Amend the third rubric to read as follows:

¶ *On any day, save a day of Fasting or Abstinence, or on any day when the Litany or Holy Communion is immediately to follow, the Minister may, at his discretion, pass at once from the Sentences to the Lord's Prayer, first pronouncing, The Lord be with you. Answer. And with thy spirit. Minister. Let us pray.*

¶ *And Note, that when the Confession and Absolution are omitted, the Minister may, after the Sentences, pass to the Versicles, O Lord, open thou our lips, etc., in which case the Lord's*

Prayer shall be said with the other prayers, immediately after The Lord be with you, etc., and before the Versicles and Responses which follow, or, in the Litany, as there appointed.

c. Delete the fourth rubric.

d. Insert after the Exhortation, Dearly beloved, etc., a rubric and Exhortation as follows, viz.:—

¶ *Or he shall say.*

Let us humbly confess our sins unto Almighty God.

e. Add at the end of the rubric following the Third Collect, after the words “think fit,” the words “*or end the Morning Prayer with the Grace.*”

(2) Amend the directions before the Venite as follows:

a. In the first rubric substitute for the words “Anthem” and “Anthems,” the words “Canticle” and “Canticles.”

b. In the second rubric substitute for the word “here” the words “immediately before the Venite.”

c. Add the second “Alleluia” at the end of the Christmas Invitatory.

d. Add in the Purification Invitatory, after the word “flesh,” the words “and dwelt among us.”

II. PRAYERS AND THANKSGIVING

RESOLVED: The House of Bishops (the House of Deputies) concurring: That the following change be made in Prayers and Thanksgivings, and that the proposed alteration be made known to the several Dioceses in order that it may be adopted by the next General Convention in accordance with the provisions of Article X of the Constitution.

- (1) Substitute for the rubric before the Prayers and Thanksgivings the following:—

¶ *To be used before the Prayer for all Conditions of Men, or, when that is not said, before the final Prayer of Thanksgiving or of Blessing, or before the Grace.*

- (2) Omit the title *For Unity* before the first of the Collects which follow Prayers and Thanksgivings.

III. THE ORDER FOR THE HOLY COMMUNION

R*ESOLVED*: The House of Bishops (the House of Deputies) concurring: That the following change be made in the Order for the Administration of the Lord's Supper; and that the proposed alteration be made known to the several Dioceses in order that it may be adopted by the next General Convention in accordance with the provisions of Article X of the Constitution.

- (1) In the Bidding before the Prayer for the Church, delete the word "Militant."
- (2) In the rubric before the Prayer of Consecration substitute for the word "Table" the words "Holy Table."

IV. THE MINISTRATION OF BAPTISM

R*ESOLVED:* The House of Bishops (the House of Deputies) concurring: That the following change be made in the Ministration of Baptism and that the proposed alteration be made known to the several Dioceses in order that it may be adopted by the next General Convention in accordance with the provisions of Article X of the Constitution.

- (1) Insert at the beginning, as the first two rubrics of the Office, the two rubrics immediately following the Blessing.
- (2) Delete in the first rubric now in the Office the words "infants or other."
- (3) Insert after the above rubric, to become the fourth rubric of the Office, the rubric, together with its Note, now immediately following the questions to Adults at the end of the Office.
- (4) Delete the rubric and Exhortation now following the Lesson from St. Matt. 28.
- (5) In the Exhortation following the Prayer, "Almighty and Everlasting God, heavenly

Father," etc., delete the last sentence "Ye have heard," etc., of the first paragraph, and also the second paragraph.

- (6) Delete the rubric following the first four Questions to Sponsors, leaving a space between these and the questions which follow.
- (7) Insert after the Questions to the Sponsors, the Questions to Adults, with the rubric preceding them, now at the end of the Office; omitting from the rubric the word "foregoing."
- (8) In the first of the Prayers "O Merciful God," etc., insert after the words "*This Child*," the words, "or *this thy Servant*," in parentheses.
- (9) Between the four petitions "O Merciful God grant," etc., and the rubric "Then the Minister shall take," etc., insert the following, viz.:—

Minister. The Lord be with you.

Answer. And with thy spirit.

Minister. Lift up your hearts.

Answer. We lift them up unto the Lord.

Minister. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

It is very meet, right, and our bounden duty that we should give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God, for that thy dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave

commandment to his disciples, that they should go teach all nations, and baptize them In the Name of the Father, and of the Son, and of the Holy Ghost; Regard, we beseech thee, the supplications of thy congregation; sanctify this Water to the mystical washing away of sin; and grant that *this Child* (or *this thy Servant*) now to be baptized therein may receive the fulness of thy grace, and ever remain in the number of thy faithful children; through Jesus Christ our Lord, to whom with thee, in the unity of the Holy Spirit, be all honour and glory now and evermore. *Amen.*

- (10) After the Form for Infant Baptism, “*N. I Baptize thee,*” etc., in place of the rubric and repeated Form, substitute a rubric as follows:—

¶ *If the Person to be baptized is an Adult, the Minister shall take him by the hand, and shall ask the witnesses the Name; and then shall dip him in the water, or pour water upon him, using the same form of words.*

- (11) Remove the two rubrics now following the Thanksgiving to their proper place immediately after the rubric “After which shall be said the Lord’s Prayer,” etc., in the Form for Private Baptism at the end of the Office; and make the second of these rubrics read, at the beginning, “In cases of extreme sickness, if a Minister,” etc.

- (12) Insert immediately after the Thanksgiving a rubric and the Prayer of Blessing, as follows:—

¶ *Then the Minister shall add.*

The Almighty God, the Father, etc.

- (13) Insert immediately after the final Prayer of Blessing the rubric "It is expedient that every Person," etc., now placed immediately before the Form for Private Baptism; and change in this rubric the word "Person" to the word "Adult."
- (14) Delete the two Exhortations at the end of the Office, "Forasmuch as *this Child*," etc., and "Ye are to take care," etc., together with the rubrics before and after them, and the title "The Blessing."

V. MATRIMONY

R*ESOLVED*: The House of Bishops (the House of Deputies) concurring: That the following change be made in the Form of Solemnization of Matrimony, and that the proposed alteration be made known to the several Dioceses in order that it may be adopted by the next General Convention in accordance with the provisions of Article X of the Constitution.

- (1) Substitute for the Prayer of Blessing for the Ring, the following, viz.:—

Bless this Ring, O gracious Lord, and grant that these thy servants may faithfully keep their solemn pledge, and abound evermore in love and holiness; through Jesus Christ our Lord. Amen.

VI. VISITATION OF THE SICK

R*ESOLVED:* The House of Bishops (the House of Deputies) concurring: That the following change be made in the Order for the Visitation of the Sick, and that the proposed alteration be made known to the several Dioceses in order that it may be adopted by the next General Convention in accordance with the provisions of Article X of the Constitution.

- (1) In the Absolution on the last page of the Office, delete the words, "through Jesus Christ our Lord."

THE SCHEDULE
PART B

I. ARRANGEMENT

RESOLVED: The House of Bishops (the House of Deputies) concurring: That the following change be made in the arrangement of the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses in order that it may be adopted by the next General Convention in accordance with the provisions of Article X of the Constitution.*

(I) Transfer:

- a.* THE PRAYERS AND THANKSGIVINGS to follow EVENING PRAYER.
- b.* THE LITANY to follow the PRAYERS AND THANKSGIVINGS.
- c.* THE HOLY COMMUNION to follow the LITANY.
- d.* THE COLLECTS, EPISTLES, AND GOSPELS to follow THE HOLY COMMUNION.
- e.* THE PENITENTIAL OFFICE to a place immediately after the LITANY.

* The resolution is printed once for the sake of brevity, but is understood to be repeated before each item.

(2) Distribute the constituent parts of the Service for THANKSGIVING DAY as follows:

- a. Transfer the opening *Sentences* to follow immediately after the *Sentences of Scripture* for Trinity Sunday at Morning Prayer, and indent *Thanksgiving Day*.
- b. Transfer the *Collect, Epistle, and Gospel* to a place among THE COLLECTS, EPISTLES, AND GOSPELS, as specified later in this Report, and prefix to them the title, *Thanksgiving Day*.
- c. Transfer the *Anthem* to be used instead of the *Venite*, with its rubric, to precede the *Collect, Epistle, and Gospel*.
- d. Strike out the second rubric on page 320, "*The First Lesson shall be,*" etc., and insert the Lessons in the TABLE OF PROPER LESSONS FOR HOLY-DAYS, immediately after *All Saints*.
- e. Transfer the *Thanksgiving Prayer* to THANKSGIVINGS, and insert it as the first of the Thanksgivings, omitting the rubric which precedes it, and prefixing this title, A THANKSGIVING TO ALMIGHTY GOD FOR THE FRUITS OF THE EARTH AND ALL THE OTHER BLESSINGS OF HIS MERCIFUL PROVIDENCE.

(3) Amend Directions entitled CONCERNING THE

SERVICE OF THE CHURCH, page vii, so as to read as follows:

The Order for Holy Communion, the Order for Morning Prayer, the Order for Evening Prayer, and the Litany, as set forth in this Book, are the regular Services appointed for Public Worship in this Church, and shall be used accordingly; *Provided*, that in addition to these Services the Minister, in his discretion, subject to the direction of the Ordinary, may use other devotions taken from this Book or set forth by lawful authority within this Church or from Holy Scripture; and *Provided further*, that, subject to the direction of the Ordinary, in Mission Churches or Chapels, and when expressly authorized by the Ordinary in Cathedral or Parish Churches or other places, such other devotions as aforesaid may be used, when the edification of the Congregation so requires, in place of the Order for Morning Prayer or the Order for Evening Prayer.

In the services of this Church, prayers may be used, taken from the Service Books authorized by any Church in communion with this Church; *Provided* the Order for the Administration of the Sacraments and other Rites set forth by this Church shall not be varied.

For Days of Fasting and Thanksgiving ap-

pointed by the Civil or Ecclesiastical Authority, and for other special occasions for which no Service or Prayer hath been provided in this Book, the Bishop may set forth such form or forms as he shall see fit, in which case none other shall be used.

NOTE: That in the directions for the several Services in this Book it is not intended by the use of any particular word denoting vocal utterance to prescribe the tone or manner of their recitation.

- (4) Amend the directions entitled THE ORDER HOW THE REST OF THE HOLY SCRIPTURE IS APPOINTED TO BE READ, page viii, by inserting in the last paragraph thereof after the words "Charitable Collections" the words "and on other special occasions," and omitting the word "and" before "on occasions," in the second line.
- (5) Substitute for the Lessons contained in the Calendar those Lessons which shall be adopted by General Convention.
- (6) Insert in the Calendar the following memorial Days against the dates given, and in distinctive and differing type, namely:—

JANUARY

- 4 Titus, Bishop, disciple of St. Paul
- 13 Hilary, Bishop of Poitiers, and Doctor, 368
- 21 Agnes, Virgin and Martyr at Rome, 303

- 22 Vincent, Deacon and Martyr at Saragossa, Spain, 303
 - 24 Timothy, Bishop, disciple of St. Paul
 - 26 Polycarp, Bishop of Smyrna and Martyr, 156
 - 27 John Chrysostom, Bishop of Constantinople, and Confessor,
- 407

FEBRUARY

- 1 Ignatius, Bishop of Antioch and Martyr, circ., 112
- 3 Ansgarius, Bishop of Hamburg, Apostle of Denmark and Sweden, 864
- 4 Cornelius the Centurion
- 11 Blasius, Armenian Bishop and Martyr, circ., 316

MARCH

- 1 David, Bishop of Menevia, Patron of Wales, circ., 600
- 12 Gregory the Great, Bishop of Rome and Doctor, 604
- 17 Patrick, Bishop, Apostle and Patron of Ireland, circ., 465
- 19 Joseph, Spouse of the B. V. M.
- 20 Cuthbert, Bishop of Lindisfarne, 687
- 21 Benedict, Abbot, 542

APRIL

- 4 Ambrose, Bishop of Milan and Doctor, 397
- 21 Anselm, Archbishop of Canterbury and Doctor, 1109
- 23 George, Patron of England, 4th Century
- 30 Catherine of Siena, Virgin, 1380

MAY

- 2 Athanasius, Bishop of Alexandria and Doctor, 373
- 4 Monica, Matron, 387
- 11 Cyril and Methodius, Apostles of the Slavs, 869, 885
- 26 Augustine of Canterbury, Bishop, 605
- 27 Venerable Bede, Priest and Doctor, 735

JUNE

- 2 Martyrs of China, 1900
- 5 Boniface, Bishop and Martyr, Apostle of Germany, 755
- 9 Columba, Abbot of Iona, 597

- 17 Botolf, Abbot, 655
- 22 Alban, proto-Martyr of Britain, 303
- 28 Irenæus, Bishop of Lyons and Doctor, circ., 202

JULY

- 22 Mary Magdalene
- 26 Anne, Mother of the B. V. M.
- 29 Olaf of Norway, King and Martyr, 1030

AUGUST

- 10 Laurence, Deacon of Rome and Martyr, 258
- 28 Augustine of Hippo, Bishop and Doctor, 430
- 31 Aidan, Bishop of Lindisfarne, 651

SEPTEMBER

- 8 Nativity of St. Mary the Virgin, the Mother of our Lord.
- 14 Cyprian, Bishop of Carthage and Doctor, 258
- 19 Theodore of Tarsus, Archbishop of Canterbury, 690
- 30 Jerome, Priest and Doctor, 419

OCTOBER

- 4 Francis of Assisi, 1226
- 9 Denis, Bishop of Paris and Martyr, circ., 250
- 13 Edward, King and Confessor, 1066
- 15 Teresa, Abbess, 1582

NOVEMBER

- 2 All Souls
- 5 Elisabeth, Mother of St. John Baptist
- 11 Martin, Bishop of Tours, circ., 400
- 17 Hilda, Abbess of Whitby, 680
- 22 Cecilia, Virgin and Martyr at Rome, circ., 200
- 23 Clement of Rome, Bishop and Martyr, circ., 100

DECEMBER

- 4 Clement of Alexandria, Doctor, 217
- 6 Nicholas of Myra, Bishop, Patron of Children, 4th cent.

(7) Amend the Table of Fasts, as follows:—

a. Omit III. *Rogation Days.*

b. Number IV accordingly as III, and make it read:

III. All the *Fridays* in the Year, except *Christmas Day*, and *The Epiphany*, or any *Friday* which may intervene *between these Feasts.*

c. Add a new sub-heading at end of Table of Fasts, as follows:—

DAYS OF SOLEMN SUPPLICATION

The three *Rogation Days*, being the *Monday*, *Tuesday* and *Wednesday* before *Holy Thursday*, or the *Ascension* of our Lord.

(8) After the directions entitled TABLES AND RULES FOR THE MOVABLE AND IMMOVABLE FEASTS, page xxiv, following the direction for the observance of *Thanksgiving Day*, insert the following:

TABLES OF PRECEDENCE

The *Holy Days* following have precedence of any other *Sunday* or *Holy Day*:

The Sundays in Advent

Christmas Day

The Epiphany

Septuagesima }
 Sexagesima } Sundays
 Quinquagesima }

Ash-Wednesday

The Sundays in Lent

All the days of Holy Week

Easter-day; and the seven following days

Rogation Sunday

The Ascension Day; and the Sunday after Ascension Day

Whitsunday; and the six following days

Trinity Sunday

If any other *Holy Day* fall on any day noted in the preceding Table, the observance of such *Holy Day* shall be transferred to the first convenient open day.

The following *Holy Days* have precedence of days not noted in the foregoing Table.

St. Stephen, Deacon and Martyr

St. John, Apostle and Evangelist

The Holy Innocents

The Circumcision of CHRIST

The Conversion of St. Paul

The Purification of St. Mary the Virgin

St. John Baptist

All Feasts of Apostles or Evangelists

The Transfiguration of Christ

St. Michael and All Angels.

All Saints

On these *Holy Days* the Collect, Epistle, and Gospel for the Feast shall be used; but on Sundays the Collect for the Feast shall be followed by the Collect for the Sunday.

(9) Prefix to each of the five Principal Parts into

which the Public Services contained in the Prayer Book are divided, a separate Title-page as follows:

- a.* Immediately to precede the ORDER FOR
DAILY MORNING PRAYER:

MORNING AND EVENING PRAYER

together with

PRAYERS AND THANKSGIVINGS

THE LITANY

A PENITENTIAL OFFICE

- b.* Immediately to follow THE LITANY:

THE HOLY COMMUNION

together with

THE COLLECTS, EPISTLES, AND GOSPELS

- c.* Immediately to follow THE COLLECTS,
EPISTLES, AND GOSPELS:

HOLY BAPTISM AND OTHER RITES OF THE CHURCH

THE MINISTRATION OF BAPTISM

THE ORDER OF CONFIRMATION

THE SOLEMNIZATION OF MATRIMONY

THE CHURCHING OF WOMEN

THE VISITATION OF THE SICK

THE COMMUNION OF THE SICK

THE BURIAL OF THE DEAD

together with

THE OFFICES OF INSTRUCTION

- d.* Immediately to follow the Burial of the Dead:

THE PSALTER

- e.* Immediately to follow the PSALTER:

THE ORDINAL

being

THE FORM OF MAKING, ORDAINING, AND
CONSECRATING BISHOPS, PRIESTS,
AND DEACONS

together with

THE FORM OF CONSECRATION OF A CHURCH
AN OFFICE OF INSTITUTION OF MINISTERS

- (10) Place *A Catechism* immediately before Family Prayer with a separate Title-page.

- (11) *a.* Place the FORMS OF PRAYER TO BE USED IN FAMILIES with Additional Prayers, before the *Articles of Religion*, prefixing a separate Title as follows:

FORMS OF PRAYER TO BE USED IN FAMILIES,
WITH ADDITIONAL PRAYERS.

- b.* After the rubric at the end of Evening Family Prayer, page 327, add the Title, PRAYERS, and the Prayers set forth under that Title, in this Report.

(12) Omit from the Book of Common Prayer the following Offices:

a. FORMS OF PRAYER TO BE USED AT SEA,
pages 305-312.

b. A FORM OF PRAYER FOR THE VISITATION
OF PRISONERS, pages 312-318.

c. A FORM OF PRAYER AND THANKSGIVING
TO ALMIGHTY GOD, pages 319-322.

(13) Correct the TABLE OF CONTENTS at the beginning of the Prayer Book so as to read as follows:

TABLE OF CONTENTS

1. The Ratification of the Book of Common Prayer.
2. The Preface.
3. Concerning the Service of the Church, with the Order how the Psalter and the rest of the Holy Scripture is appointed to be read.
4. Tables of Proper Lessons of Holy Scripture.
5. The Calendar.
6. Tables and Rules for the Movable and Immovable Feasts, together with the Days of Fasting and Abstinence throughout the Year.

7. Rules of the Precedence of Holy-days.
8. Tables for finding the Holy-days.
9. The Order for Daily Morning Prayer.
10. The Order for Daily Evening Prayer.
11. Prayers and Thanksgivings.
12. The Litany.
13. A Penitential Office.
14. The Order for the Administration of the Lord's Supper or Holy Communion.
15. The Collects, Epistles, and Gospels to be used throughout the Year.
16. The Ministration of Baptism.
17. The Offices of Instruction,
18. The Order of Confirmation.
19. The Form of Solemnization of Matrimony.
20. The Churching of Women.
21. The Order for the Visitation of the Sick.
22. The Communion of the Sick.
23. The Order for the Burial of the Dead.
24. The Psalter, or Psalms of David.

The Form and Manner of Making, Ordaining, and Consecrating Bishops, Priests and Deacons.

The Form of Consecration of a Church or Chapel. An Office of Institution of Ministers into Parishes or Churches.

A Catechism.

Forms of Prayer to be used in Families.

Articles of Religion.

(14) Make the following changes in the printing of the Lord's Prayer wherever it occurs in the Prayer Book:—

- a.* Strike out comma after "earth" (line 3).
- b.* Insert comma after "done" (line 2).
- c.* Print the *o* in "on" before "earth" with a capital (line 3).
- d.* Print the *a* in "As" after "earth" with a small letter (line 3).
- e.* Substitute a comma for semicolon after "temptation" (line 6).
- f.* Substitute a period for colon after "evil" (line 6).

V. THE LITANY

RESOLVED: The House of Bishops (the House of Deputies) concurring: That the following change be made in the Litany, and that the proposed alteration be made known to the several Dioceses in order that it may be adopted by the next General Convention in accordance with the provisions of Article X of the Constitution.

(1) Print in capital letters the first word of each section of the Litany.

(2) Substitute for the rubric on page 30 the rubric following:

¶ To be used after the Third Collect at Morning or Evening Prayer; or before the Holy Communion; or separately.

(3) Substitute for the four opening invocations of the LITANY, the following:

O God the Father, Creator of heaven and earth;

Have mercy upon us.

O God the Son, Redeemer of the world;

Have mercy upon us.

O God the Holy Ghost, Sanctifier of the faithful;

Have mercy upon us.

O holy, blessed, and glorious Trinity, one God;

Have mercy upon us.

- (4) In the second suffrage, page 31, insert after "tempest" the words "from earthquake, fire and flood."
- (5) Insert before the suffrage for Rulers and Magistrates a new suffrage, viz.:
That it may please thee so to rule the heart of thy servant, THE PRESIDENT OF THE UNITED STATES, that he may above all things seek thy honour and glory;
We beseech thee to hear us, good Lord.
- (6) In the suffrage beginning at bottom of page 32 of Prayer Book, omit the words "the perils of."
- (7) Transfer the rubric on page 33 to a place immediately after the *Lord's Prayer* on page 34.
- (8) Insert response *Amen* after prayer, "O God, Merciful Father," page 34.
- (9) Insert *Minister and People* before antiphon, "O Lord, arise," etc., in both places, pages 34 and 35, and *Minister* before Psalm, "O God, we have heard," etc.

(10) Omit the *General Thanksgiving*, the *Prayer of St. Chrysostom*, and 2 *Cor.* xiii. 14, and insert after prayer, "We humbly beseech thee," a rubric as follows:

¶ *The Minister may end the LITANY here, or at his discretion add other Prayers from this Book.*

VII. THE COLLECTS, EPISTLES, AND GOSPELS

R*ESOLVED*: The House of Bishops (the House of Deputies) concurring: That the following change be made in the Collects, Epistles, and Gospels to be used throughout the year; and that the proposed alteration be made known to the several Dioceses in order that it may be adopted by the next General Convention in accordance with the provisions of Article X of the Constitution.

- (1) That beginning with each season, there be printed as a heading the name of the season, and that a space or printer's symbol be placed between the seasons, to set them apart.
- (2) That the day and month of every immovable Feast be printed after the title and also at the top of the page.
- (3) That in the titles of certain Holy Days or seasons the hyphens be omitted, and the second word of the title printed with a capital, as follows:—

Christmas Day
Ash Wednesday
Easter Even
Easter Day

Easter Week
The Ascension Day
Whitsun Week
Trinity Sunday

- (4) That there be substituted for the titles of certain Saints' Days new titles, as follows:—

St. Andrew the Apostle *for* St. Andrew's Day
St. Stephen, Deacon and Martyr *for* St. Stephen's Day
St. John, Apostle and Evangelist *for* St. John the Evangelist's Day
The Holy Innocents *for* Innocents' Day
St. Matthias the Apostle *for* St. Matthias' Day
St. Mark the Evangelist *for* St. Mark's Day
St. Philip and St. James, Apostles *for* St. Philip and St. James's Day
St. John Baptist *for* St. John Baptist's Day
St. Peter the Apostle *for* St. Peter's Day
St. Matthew, Apostle and Evangelist *for* St. Matthew the Apostle

- (5) That the rubric after the *Collect for the First Sunday in Advent*, page 52, be amended to read:

¶ *This Collect is to be repeated every day, after the other Collects in Advent, until Christmas Day.*

- (6) That in the *Collect for the Fourth Sunday in Advent*, there be substituted for the words at the end, "the satisfaction of thy Son, our Lord," the words "Jesus Christ our Lord."

- (7) That the following rubric be placed after the first *Collect for the Nativity*, page 58:

¶ *This Collect is to be said daily throughout the Octave, after the Collect for the day.*

- (8) That the rubric after the *Collect for Saint Stephen's Day*, page 62, be omitted.
- (9) That in the *Collect for Saint John the Evangelist's Day*, page 63, in the third line, the word "illuminated" be substituted for the word "instructed," and that the sixth line read, "at length attain to life everlasting; through."
- (10) That the following Collect be substituted for the *Collect for The Innocents' Day*, page 65:

O MERCIFUL Father, for the sake of whose holy Child Jesus the innocent children of Bethlehem suffered cruel death; Have compassion upon all those who innocently suffer wrong; and grant that they and all thy people, by the purity of their lives and constancy of their faith, may glorify thy Name; through the same, Jesus Christ our Saviour. *Amen.*

- (11) That the title "*The Sunday after Christmas-day*" be changed, pages 66 and 67, to "*The First Sunday after Christmas Day.*"
- (12) That the following rubric be inserted after the *Collect for the Epiphany*, page 69:

¶ This Collect is to be said daily throughout the Octave, after the Collect for the day.

- (13) That in the place of the Gospel for the Second Sunday after the Epiphany, page 74 of the Prayer Book, there be substituted as follows:—

The Gospel. St. Mark i. 1

THE beginning of the gospel of Jesus Christ, the Son of God; as it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey; and preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water: but he shall baptize you with the Holy Ghost. And it came to pass in those

days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

- (14) That the Gospel for the Second Sunday after the Epiphany be made the Gospel for the Third Sunday; that the Gospel for the Third Sunday be made the Gospel for the Fourth Sunday; and that the Gospel for the Fourth Sunday be omitted.
- (15) That the rubric after the *Collect for Ash Wednesday*, page 86, be amended so as to read as follows:
- ¶ *This Collect is to be said every day in Lent, after the Collect appointed for the day, until Palm Sunday.*
- (16) That the title of the *Fifth Sunday in Lent*, page 94, read, The Fifth Sunday in Lent, commonly called Passion Sunday.
- (17) That the title of the *Sixth Sunday in Lent*, page 96, read, The Sunday next before Easter, commonly called Palm Sunday.
- (18) That the *Collect for the Sunday Next before Easter*, page 96 of the Prayer Book, be

amended as follows: Print a semicolon after *cross*, line 4, and then proceed:—

“Mercifully grant that following the example of his great humility, we may be made partakers of his resurrection.”

- (19) That the following rubric be placed after the *Collect for Palm Sunday*, page 96:

¶ *This Collect is to be said every day, after the Collect appointed for the day, until Good Friday.*

- (20) That the following Collects be inserted in the proper places for the days of *Holy Week*:

Monday before Easter

The Collect

ALMIGHTY God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified; Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through the same Jesus Christ our Lord. *Amen.*

Tuesday before Easter

The Collect

OLORD God, whose blessed Son, our Saviour, gave his back to the smiters and hid not his face from shame; Grant us grace

to take joyfully the sufferings of the present time, in full assurance of the glory that shall be revealed; through the same Jesus Christ our Lord. *Amen.*

Wednesday before Easter

The Collect

ASSIST us mercifully with thy help, O Lord God of our salvation; that we may enter with joy upon the meditation of those mighty acts whereby thou hast given unto us life and immortality; through Jesus Christ our Lord. *Amen.*

Thursday before Easter

The Collect

ALMIGHTY Father, whose dear Son, having loved his own which were in the world, loved them until the end, and on the night before he suffered, did institute these holy mysteries; Mercifully grant that we, to whom he ministers the cup of blessing, may thankfully receive it in remembrance of him, and show our Lord's death till he come; who liveth and reigneth with thee and the Holy Spirit ever, one God, world without end. *Amen.*

(21) That the rubric on page 125, Easter Day,

providing certain Anthems in place of the *Venite*, be amended to read as follows:

¶ *At Morning Prayer, instead of the Canticle O come, let us sing, etc., the following shall be said, and may be said throughout the Octave.*

- (22) That there be substituted for the Collects for Monday and Tuesday in Easter Week, respectively, the following:—

Monday in Easter Week

The Collect

O GOD, whose blessed Son did manifest himself to his disciples in the breaking of bread; Open, we pray thee, the eyes of our faith, that we may behold thee in all thy works; through the same thy Son Jesus Christ our Lord. *Amen.*

Tuesday in Easter Week

The Collect

GRANT, we beseech thee, Almighty God, that we who celebrate with reverence the Paschal feast, may thereby be found worthy to attain to everlasting joys; through Jesus Christ our Lord. *Amen.*

- (23) That the title of the *Fifth Sunday after Easter*, page 138, read, the Fifth Sunday after Easter, commonly called Rogation Sunday.

- (24) That the title "*Sunday after Ascension Day*" be changed to "The Sunday after Ascension Day."
- (25) That the title at the top of page 143 of the Prayer Book be changed to read "Pentecost, commonly called Whitsunday."
- (26) That there be provided a second Collect, Epistle and Gospel for Whitsunday, with rubric, as follows:—

¶ If in any Church the Holy Communion be twice celebrated on Whitsunday, the following Collect, Epistle, and Gospel may be used at the first Communion.

The Collect

ALMIGHTY and most merciful God, grant, we beseech thee, that by the indwelling of thy Holy Spirit, we may be enlightened and strengthened for thy service; through Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Spirit ever, one God, world without end.
Amen.

The Epistle. I Cor. xii. 4

NOW there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And

there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many.

The Gospel. St. Luke xi. 9

JESUS said to his disciples, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of

any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?

- (27) That there be substituted for the Collects for Monday and Tuesday in Whitsun Week respectively the following:

Monday in Whitsun Week

The Collect

SEND, we beseech thee, Almighty God, thy Holy Spirit into our hearts, that he may direct and rule us according to thy will, comfort us in all our afflictions, defend us from all error, and lead us into all truth; through Jesus Christ our Lord, who with thee and the same Holy Spirit liveth and reigneth one God world without end. *Amen.*

Tuesday in Whitsun Week

The Collect

GRANT, we beseech thee, merciful God, that thy Church, being gathered together in unity by thy Holy Spirit, may

manifest thy power among all peoples, to the glory of thy name; through Jesus Christ our Lord, who liveth and reigneth with thee and the same Spirit, one God, world without end.
Amen.

- (28) That the title on page 148 of the Prayer Book be changed to read "The First Sunday after Pentecost, commonly called Trinity Sunday," and that the following Sundays be renamed and renumbered in conformity with this change, viz., The Second Sunday after Pentecost, The Third Sunday after Pentecost, etc.
- (29) That the Parable of the Prodigal Son, Luke 15:11-32, "Jesus said, A Certain man," etc., be substituted for the present Gospel for the Ninth Sunday after Trinity.
- (30) That following the *Gospel for the Twenty-fourth Sunday after Trinity*, page 186, the following rubric be inserted:

¶ If in any year there be twenty-six Sundays after Trinity, the service for the Sixth Sunday after the Epiphany shall be used on the Twenty-fifth Sunday. If there be twenty-seven, the service for the Sixth Sunday after the Epiphany shall be used on the Twenty-sixth, and the service for the Fifth Sunday after the Epiphany on the Twenty-fifth. If there be fewer than

twenty-five Sundays, the overplus shall be omitted.

- (31) That the rubric on page 188 of the Prayer Book be omitted.
- (32) That in place of the Collect for *St. James the Apostle* (page 208) there be substituted the following, viz.:—

BE thou, O Lord, the sanctifier and guardian of thy people, that we, following the example of thy holy apostle Saint James, may worthily confess thee in life and in death; through Jesus Christ our Lord. *Amen.*

- (33) That in the Collect for the Transfiguration (page 210), in the fifth line, the words “be permitted to” be deleted.
- (34) That the following Collect for *St. Luke the Evangelist*, be substituted for that now in Prayer Book:—

ALMIGHTY God, who didst inspire thy servant Saint Luke the Physician, to set forth in the Gospel the love and healing power of thy Son; Manifest in thy Church the same power and love, to the healing of our bodies and our souls; through the same, thy Son Jesus Christ our Lord. *Amen.*

- (35) That a Collect, Epistle, and Gospel be provided for *A Saint's Day*, as follows, to be placed after the Gospel for *All Saints' Day*.

A Saint's Day

The Collect

ALMIGHTY and everlasting God, who dost enkindle the flame of thy love in the hearts of the saints; Grant to our minds the same faith and power of love, that, as we rejoice in their triumphs, we may profit by their examples; through Jesus Christ our Lord. *Amen.*

Or this

O ALMIGHTY God, who hast called us to faith in thee and hast compassed us about with so great a cloud of witnesses; Grant that we, encouraged by the good examples of thy saints, and especially of thy servant Saint [—————], may persevere in running the race that is set before us, until at length, through thy mercy, we, with them, attain to thine eternal joy; through him who is the author and finisher of our faith, thy Son, Jesus Christ our Lord. *Amen.*

The Epistle. Heb. xii. 1

WHEREFORE seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

The Gospel. St. Matt. xxv. 31

WHEN the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto

me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

- (36) That a Collect, Epistle, and Gospel be provided for the *Feast of the Dedication of a Church*, as follows, to be placed after the *Gospel for a Saint's Day*.

Feast of the Dedication of a Church

The Collect

O GOD, whom year by year we praise for the dedication of this church; Hear, we beseech thee, the prayers of thy people, and grant that whosoever shall worship before thee in this place, may obtain thy merciful aid and protection; through Jesus Christ our Lord. *Amen.*

The Epistle. I Peter ii. 1

THEREFORE laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes,

desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

The Gospel. St. Matt. xxi. 12

JESUS went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them, it is written, My house shall be called the house of prayer; but ye have made it a den of thieves. And the blind and the lame came to him in the temple; and he healed them. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased, and said unto him, Hearest thou what these say? And Jesus saith unto them, Yea: have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

- (37) That a Collect, Epistle, and Gospel be provided for the *Rogation Days*, as follows, to be placed after the Gospel for *Ember Days*.

Kogation Days

The Collect

ALmighty God, Lord of heaven and earth; We beseech thee to pour forth thy blessing upon this land and to give us a fruitful season; that we, constantly receiving thy bounty, may evermore give thanks unto thee in thy holy Church; through Jesus Christ our Lord. *Amen.*

For the Epistle. Ezek. xxxiv. 25

AND I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely and none shall make them afraid. And I will

raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more. Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are my people, saith the Lord God. And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God.

The Gospel. St. Luke xi. 5

JESUS said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him; and he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee? I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him

a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?

- (38) That a Collect, Epistle, and Gospel be provided for *Independence Day*, July Fourth, as follows, to follow the Gospel for the *Rogation Days*.

Independence Day

July Fourth

The Collect

O ALMIGHTY Lord, grant, we beseech thee, to all the people of this land the spirit of obedience to thy commandments; that, walking humbly in thy fear, we may, under thy mighty protection, possess our liberties in righteousness and peace; through Jesus Christ our Lord. *Amen.*

For the Epistle. Deut. x. 17

THE Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward: he doth execute the judg-

ment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Love ye therefore the stranger: for ye were strangers in the land of Egypt. Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name. He is thy praise, and he is thy God, that hath done for thee these great and terrible things which thine eyes have seen.

The Gospel. St. Matt. v. 43

JESUS said, Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.

(39) That the Collect, Epistle, and Gospel for
Thanksgiving Day, with their proper head-

ings, be here inserted to follow the Gospel for *Independence Day*.

- (40) That a Collect, Epistle, and Gospel, as follows, be provided for use at the *Burial of the Dead*, to follow the Gospel for the *Solemnization of Matrimony*.

The Burial of the Dead

The Collect

O ETERNAL Lord God, who holdest all souls in life; Vouchsafe, we beseech thee, to thy whole Church in paradise and on earth, thy light and thy peace; and grant that we, following the good examples of those who have served thee here and are now at rest, may at the last enter with them into thine unending joy; through Jesus Christ our Lord. *Amen.*

Or this

O GOD, whose mercies cannot be numbered; Accept our prayers on behalf of the soul of thy servant departed, and grant *him* an entrance into the land of light and joy in the fellowship of thy saints; through Jesus Christ our Lord. *Amen.*

The Epistle. I. Thess. iv. 13

BUT I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others

which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

The Gospel. St. John vi. 37

JESUS said unto his disciples, All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

(41) That the following changes be made in the text of the Epistles and Gospels of the Church Year, viz.:—

- a. That in the *Epistle for the Third Sunday in Advent* the word “by” before “myself” (line 7) be changed to “against.”
- b. That in the *Epistle for the Fourth Sunday after the Epiphany*, page 76, in the sixth line, for the word “damnation” there be substituted the word “condemnation.”
- c. That the *Epistle for the Thursday before Easter*, pages 114 and 115, begin with the words “I have received” and close with the words “till he come.”
- d. That the first *Epistle for Easter Day*, page 126, shall close with the words “with him in glory.”
- e. That in the *Epistle for the First Sunday after Easter*, page 133 of the Prayer Book, the words of the sentence in lines 9 to 11, beginning, “For there are three,” etc., be omitted, and that in the next sentence, the first word “And” be changed to “For,” and the words “in earth” be omitted.
- f. That in the *Gospel for the Second Sunday after Easter*, the sentence beginning in the eighth line read:—“I am the good shep-

herd, and know my sheep, and am known of mine, even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep." Also, that in the last line the word "fold" be changed to "flock."

- g. That in the place of the *Gospel for Ascension Day*, page 141 of the Prayer Book, there be substituted the passage, Luke 24: 49-53, as follows:—

The Gospel. St. Luke xxiv. 49

JESUS said, Behold I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God.

- h. That in the Epistle for Trinity Sunday, the words "living creatures" be substituted for *beasts* in the three places where the word "beasts" occurs and that after the words *first, second, third* and *fourth*, the word *beast* be omitted.

- i. That in the Epistle for the Eighth Sunday after Trinity, ninth line, the word "itself" be changed to "himself," so that it shall read:—"The Spirit himself beareth witness."
- j. That in the Epistle for the Twenty-third Sunday after Trinity, page 184 of the Prayer Book, lines 10 to 12, there be substituted for the present reading, the following:—

"Who shall change the body of our humiliation that it may be conformed unto the body of his glory." Also that in line 8, for the word "conversation" there be substituted the word *citizenship*, and in line 13, for the word "subdue" there be substituted the word *subject*.
- k. That in place of the Epistle for *St. Thomas the Apostle*, page 190 of the Prayer Book, there be inserted the following:—Heb. 10:35-11:3.

The Epistle. Heb. x. 35

CAST not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry.

Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

1. That in place of the Epistle for Saint Philip and Saint James's Day, page 201 of the Prayer Book, there be inserted the following:—

For the Epistle. Acts i. 12

THEN returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey. And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphæus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

- m. That in place of the Epistle for *St. Simon and St. Jude, Apostles*, page 217 of the Prayer Book, there be inserted the present Epistle for *St. Thomas the Apostle*, as follows:

The Epistle. Eph. ii. 19

NOW therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth into an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.

- n. That the Epistle for All Saints' Day be changed from Rev. 7:2-12, to Rev. 7:2-4 and 9-17, so that it shall read:—

For the Epistle. Rev. vii. 2

AND I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.

After this I beheld, and, lo, a great multitude, which no man could number, of all na-

tions, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb: Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

IX. OFFICES OF INSTRUCTION

R*ESOLVED:* The House of Bishops (the House of Deputies) concurring: That the following Offices of Instruction be substituted for the Catechism in the Book of Common Prayer, and that the Catechism which now appears upon pages 266 to 272, being removed from the Prayer Book proper, be inserted immediately before Family Prayer; and that the proposed change be made known to the several Dioceses in order that it may be adopted by the next General Convention in accordance with the provisions of Article X of the Constitution.

OFFICES OF INSTRUCTION

I

¶ *After the singing of a Hymn, shall be said by the Minister and Children together, all kneeling, the following Prayer, the Minister first pronouncing,*
Minister. The Lord be with you.
Answer. And with thy Spirit.
Minister. Let us pray.

LORD of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, in-

crease in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same; through Jesus Christ our Lord. Amen.

¶ *Then, the Children being seated, the Minister shall ask them the Questions which follow, the Children reading or repeating the Answers as appointed:*

Question.

WHAT is your Christian Name?

Answer. My Christian name is——.

Question. Who gave you this name?

Answer. My Sponsors gave me this name in Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

Question. What did your Sponsors then promise for you?

Answer. They did promise and vow three things in my name: First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh; Secondly, that I should believe all the Articles of the Christian Faith; And Thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

Question. Do you not think that you are bound so to do?

Answer. Yes, verily; and by God's help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

Question. You said that your Sponsors promised and vowed that you should believe all the Articles of the Christian Faith. Recite the Articles of the Christian Faith as contained in the Apostles' Creed.

¶ *Then, all standing, shall be said the Apostles' Creed by the Minister and the Children:*

I believe in God the Father Almighty,
Maker of heaven and earth:

And in Jesus Christ his only Son our Lord:
Who was conceived by the Holy Ghost, Born
of the Virgin Mary: Suffered under Pontius
Pilate, Was crucified, dead and buried:
He descended into hell; The third day he rose
again from the dead: He ascended into heaven,
And sitteth on the right hand of God the
Father Almighty: From thence he shall come
to judge the quick and the dead.

I believe in the Holy Ghost: The holy
Catholic Church; The Communion of Saints:
The Forgiveness of sins: The Resurrection of
the body: And the Life everlasting. Amen.

¶ *After which, the Minister, turning to the Children, shall ask the Question following, the Children responding:*

Question. What do you chiefly learn in these Articles of your Belief?

Answer. First, I learn to believe in God the Father, who hath made me, and all the world;

Secondly, in God the Son, who hath redeemed me, and all mankind;

Thirdly, in God the Holy Ghost, who sanctifieth me, and all the people of God.

And this Holy Trinity, One God, I praise and magnify, saying:—

Minister and Children. Glory be to the Father, and to the Son, and to the Holy Ghost; As it was in the beginning, is now, and ever shall be, world without end. Amen.

¶ *Here may be sung a Hymn, after which the Minister, turning to the Children, shall say:*

Question. You said that your Sponsors promised and vowed that you should keep God's holy will and commandments. Tell me now many Commandments there are.

Answer. There are Ten Commandments, given in old time by God to the people of Israel.

¶ *Then shall the Minister say,*

Let us ask God's help to know and keep them.

Minister. The Lord be with you.

Answer. And with thy spirit.

Minister. Let us pray.

¶ *Then shall be said this prayer by the Minister and Children together, all kneeling:*

O ALMIGHTY God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. Amen.

¶ *Then shall the Minister repeat the Ten Commandments, and after every Commandment the Children shall say the appointed Prayer. But Note, That where it is so ordered, the Children may repeat the Commandments, the Minister saying the Prayer. And Note further, That the part of the Commandment which is inset may be omitted.*

I. Thou shalt have none other gods but me.

Lord, have mercy upon us, and incline our hearts to keep this law.

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under

the earth; thou shalt not bow down to them, nor worship them;

for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me; and show mercy unto thousands in them that love me and keep my commandments.

Lord, have mercy upon us, and incline our hearts to keep this law.

III. Thou shalt not take the Name of the Lord thy God in vain;

for the Lord will not hold him guiltless, that taketh his Name in vain.

Lord, have mercy upon us, and incline our hearts to keep this law.

IV. Remember that thou keep holy the Sabbath-day;

Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work; thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

Lord, have mercy upon us, and incline our hearts to keep this law.

V. Honour thy father and thy mother;

that thy days may be long in the land which the Lord thy God giveth thee.

Lord, have mercy upon us, and incline our hearts to keep this law.

VI. Thou shalt do no murder.

Lord, have mercy upon us, and incline our hearts to keep this law.

VII. Thou shalt not commit adultery.

Lord, have mercy upon us, and incline our hearts to keep this law.

VIII. Thou shalt not steal.

Lord, have mercy upon us, and incline our hearts to keep this law.

IX. Thou shalt not bear false witness against thy neighbour.

Lord, have mercy upon us, and incline our hearts to keep this law.

X. Thou shalt not covet

thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

Minister:—

GRANT to us, Lord, we beseech thee, the spirit to think and do always such things as are right; that we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will; through Jesus Christ our Lord. *Amen.*

¶ *After this, the Children being seated, the Minister, turning to them, shall ask the Questions which follow, the Children reading or repeating the Answers:*

Question. What does our Lord Jesus Christ teach us about these Commandments?

Answer. Our Lord Jesus Christ teaches us that they are summed up in two Commandments:—Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength; this is the first and great Commandment. And the second is:—Thou shalt love thy neighbour as thyself.

Question. What then, do you chiefly learn from these Commandments?

Answer. I learn two things from these Commandments: my duty towards God, and my duty towards my neighbour.

Question. What is your duty towards God?

Answer. My duty towards God is:—

I and II. To believe in him, to fear him, And to love him with all my heart, with all my soul, with all my mind, and with all my strength; To worship him, to give him thanks, To put my whole trust in him, to call upon him;

III. To honour his holy Name and his Word;

IV. And to serve him truly all the days of my life.

Question. What is your duty towards your neighbour?

Answer. My duty towards my neighbour is, To love him as myself, and to do to all men as I would they should do unto me:—

V. To love, honour, and succour my father and mother; To honour and obey the civil authority; To submit myself to all my governors, teachers, spiritual pastors, and masters; And to order myself in that lowliness and reverence which becometh a servant of God;

VI. To hurt nobody by word or deed; To bear no malice nor hatred in my heart;

VII. To keep my body in temperance, soberness, and chastity;

VIII. To keep my hands from picking and stealing; To be true and just in all my dealings;

IX. And to keep my tongue from evil-speaking, lying, and slandering;

X. Not to covet nor desire other men's goods; But to learn and labour truly to get mine own living, And to do my duty in that state of life unto which it shall please God to call me.

¶ *Then shall be sung a Hymn, after which the Minister shall say as follows, the Children reading or repeating the response:—*

Question. My good Child, know this; that you are not able to do these things of yourself, nor to walk in the Commandments of God, and to serve him, without his special grace; which you must learn at all times to call for by diligent prayer. What is the prayer that our Lord taught us to pray?

Answer. The Lord's Prayer.

Minister. Let us pray.

¶ *Then shall be said by the Minister and Children together, all kneeling:—*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

OFFICES OF INSTRUCTION

II

¶ *After the singing of a Hymn, there shall be said the Sentence by the Minister and Children together, as follows:—*

Come ye, and let us walk in the light of the Lord. And he will teach us of his ways, and we will walk in his paths.

Minister. Show thy servants thy work;

Children. And their children thy glory.

Minister. Let thy merciful kindness, O Lord, be upon us;

Children. As we do put our trust in thee.

Minister. Not unto us, O Lord, not unto us,

Children. But unto thy Name be the praise.

Minister. Lord, hear our prayer,

Children. And let our cry come unto thee.

Minister. The Lord be with you,

Children. And with thy spirit.

Minister. Let us pray.

O ALMIGHTY God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself

being the head cornerstone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee; through Jesus Christ our Lord. *Amen.*

¶ *Here may be sung a Hymn, after which, the Children being seated, the Minister shall ask them the Questions concerning the Church which follow, the Children responding:—*

Question. When were you made a member of the Church?

Answer. I was made a member of the Church when I was baptized.

Question. What is the Church?

Answer. The Church is the Body of which Jesus Christ is the Head, and all baptized people the members.

Question. How is the Church described in the Apostles' and Nicene Creeds?

Answer. The Church is described in the Creeds as One, Holy, Catholic, and Apostolic.

Question. What do we mean by these words?

Answer: We mean that the Church is One, because it is one Body under one Head; Holy because the Holy Spirit dwells in it, and sanctifies its members; Catholic, because it is universal, holding earnestly the Faith for all time, in all countries, and for all people; and

Apostolic, because it continues steadfastly in the Apostles' teaching and fellowship, and is sent to preach the Gospel to the whole world.

Question. What is your bounden duty as a member of the Church?

Answer. My bounden duty is to worship God every Sunday in his Church; and to work and pray and give for the spread of his Kingdom.

Question. What special means does the Church provide to help you to do all these things?

Answer. The Laying on of Hands, or Confirmation, wherein I take upon myself the promises of my baptism; declare my loyalty and devotion to Christ as my Master; and receive the strengthening of the Holy Spirit.

Question. After you have been confirmed what great privilege does our Lord provide for you?

Answer. He provides the Sacrament of the Lord's Supper, or Holy Communion, for the continual strengthening and refreshing of my soul.

¶ *After another Hymn, the Minister shall proceed with the Questions on the Sacraments as follows:—*

Question. How many Sacraments has Christ ordained in his Church?

Answer. Christ has ordained two Sacraments only, as generally necessary to salvation; that is to say, Baptism, and the Supper of the Lord.

Question. What do you mean by this word Sacrament?

Answer. I mean by this word Sacrament an outward and visible sign of an inward and spiritual grace given unto us; ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Question. How many parts are there in a sacrament?

Answer. There are two parts in a sacrament: the outward and visible sign; and the inward and spiritual grace.

Question. What is the outward and visible sign or form in Baptism?

Answer. The outward and visible sign or form in Baptism is Water; wherein the person is baptized, *In the Name of the Father, and of the Son, and of the Holy Ghost.*

Question. What is the inward and spiritual grace in Baptism?

Answer. The inward and spiritual grace in Baptism is a death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Question. What is required of persons to be baptized?

Answer. Repentance, whereby they forsake sin; and Faith, whereby they steadfastly believe the promises of God made to them in that Sacrament.

Question. Why then are Infants baptized, when by reason of their tender age they cannot perform them?

Answer. Because they promise them both by their Sureties; which promise, when they come to age, themselves are bound to perform.

Question. Why was the Sacrament of the Lord's Supper ordained?

Answer. The Sacrament of the Lord's Supper was ordained for the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Question. What is the outward part or sign of the Lord's Supper?

Answer. The outward part or sign of the Lord's Supper is, Bread and Wine, which the Lord hath commanded to be received.

Question. What is the inward part, or thing signified?

Answer. The inward part, or thing signified, is the Body and Blood of Christ, which are spiritually taken and received by the faithful in the Lord's Supper.

Question. What are the benefits whereof we are partakers in the Lord's Supper?

Answer. The benefits whereof we are partakers in the Lord's Supper are the strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are strengthened and refreshed by the Bread and Wine.

Question. What is required of those who come to the Lord's Supper?

Answer. It is required of those who come to the Lord's Supper to examine themselves, whether they repent them truly of their former sins, steadfastly purposing to lead a new life; to have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and to be in charity with all men.

¶ *Here may be sung a Hymn, after which the Minister shall ask the Children the Questions concerning the Ministry which follow, the Children responding:—*

Question. What orders of Ministers are there in the Church?

Answer. Bishops, Priests, and Deacons; which orders have been in the Church from the earliest times.

Question. What is the office of a Bishop?

Answer. The office of a Bishop is, to be a

chief pastor in the Church; to confer Holy Orders; and to administer Confirmation.

Question. What is the office of a Priest?

Answer. The office of a Priest is, to preach the Word of God; to baptize; to celebrate the Holy Communion; to pronounce Absolution and Blessing in God's Name; and to minister to the people committed to his care.

Question. What is the office of a Deacon?

Answer. The office of a Deacon is, to assist the Priest in Divine Service, and in his other ministrations, under the direction of the Bishop.

Minister. The Lord be with you,

Children. And with thy spirit.

Minister. Let us pray.

GRANT, O Lord, that they who shall renew the promises and vows of their Baptism, and be confirmed by the Bishop, may receive such a measure of thy Holy Spirit, that they may grow in grace unto their life's end; through Jesus Christ, our Lord.
Amen.

GRANT, O Father, that when we receive the blessed Sacrament of the Body and Blood of Christ, coming to those holy mysteries in faith, and love, and true repentance, we may receive remission of our sins, and be

filled with thy grace and heavenly benediction;
through Jesus Christ our Lord. *Amen.*

THE grace of our Lord Jesus Christ, and
the love of God, and the fellowship of the
Holy Ghost, be with us all evermore. *Amen.*

¶ *The Minister of every Parish shall diligently,
upon Sundays and Holy-days, or on some other
convenient occasions, openly in the Church, in-
struct or examine the Children of his Parish.*

¶ *And all Fathers, Mothers, Masters, and
Mistresses shall cause their Children, Serv-
ants, and Apprentices to come to the Church
at the time appointed, and obediently to hear
and to be ordered by the Minister.*

¶ *So soon as Children are come to a competent
age, and can say the Creed, the Lord's Prayer,
and the Ten Commandments, and are suffi-
ciently instructed in the matter contained in
these Offices, they shall be brought to the Bishop,
to be confirmed by him.*

XIV. THE COMMUNION OF THE SICK

RESOLVED: The House of Bishops (the House of Deputies) concurring: That the following change be made in the Communion of the Sick, and that the proposed alteration be made known to the several Dioceses in order that it may be adopted by the next General Convention in accordance with the provisions of Article X of the Constitution.

- (1) In the second sentence of the first rubric on page 292 of the Prayer Book, omit the words in parentheses, "*which shall be two at the least.*"
- (2) After the Gospel on page 293, insert the following:

¶ *Or the following Collect, Epistle, and Gospel may be used.*

The Collect

O LORD, Holy Father, by whose loving-kindness our souls and bodies are renewed; Mercifully look upon this thy servant, that, every cause of sickness being removed,

he may be restored to soundness of health; through Jesus Christ our Lord. *Amen.*

The Epistle. I St. John v. 13

THESE things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

The Gospel. St. John vi. 47

JESUS said, Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

- (3) Amend the third rubric, page 293, so that it shall read as follows:

¶ *When circumstances render it expedient to shorten the service, the following form shall suffice: The Confession and the Absolution; Lift up your hearts, etc., through the Sanctus; The Prayer of Consecration, ending with these words, partakers of his most blessed Body and Blood; The Communion; The Lord's Prayer; The Blessing. And Note that for the Confession and Absolution the following may be used.*

The Confession

O ALMIGHTY Father, Lord of heaven and earth, we confess that we have sinned against thee in thought, word, and deed. Have mercy upon us, O God, after thy great goodness; according to the multitude of thy mercies, do away our offences and cleanse us from our sins; for Jesus Christ's sake. Amen.

The Absolution

THE Almighty and merciful Lord, grant you absolution and remission of all your sins, time for true repentance, amendment of life, and the grace and comfort of his Holy Spirit. Amen.

- (4) In the fourth rubric, page 293, omit the words in the second and third lines, "or for lack of company to receive with him."
- (5) Omit the fifth and sixth rubrics on page 293.

XVI. A PENITENTIAL OFFICE

RESOLVED: The House of Bishops (the House of Deputies) concurring: That the following change be made in A Penitential Office for Ash Wednesday, and that the proposed alteration be made known to the several Dioceses in order that it may be adopted by the next General Convention in accordance with the provisions of Article X of the Constitution.

- (1) Change the first rubric, page 48, by omitting the words "*at Morning Prayer,*" and by changing "*shall*" to "*may*;" also by adding at the end: "*or it may be used with Morning Prayer, or Evening Prayer, or as a separate Office.*"
- (2) Omit, on page 49, the last two verses of Psalm 51.
- (3) In the second prayer, page 50, omit the words "who are vile earth, and miserable sinners," and change "vileness" to "transgressions."

XIX. CONSECRATION OF A CHURCH

RESOLVED: The House of Bishops (the House of Deputies) concurring: That the following change be made in the Form of Consecration of a Church or Chapel, and that the proposed alteration be made known to the several Dioceses in order that it may be adopted by the next General Convention in accordance with the provisions of Article X of the Constitution.

(1) Insert, as the first rubric, the following:—

¶ The following Office may be used with the Order for the Holy Communion, or at Morning Prayer or Evening Prayer, or separately.

(2) In the first rubric, page 546 of the Prayer Book, in the fourth line, substitute for the word “Communion” the word “Holy.”

(3) In the third line from the end of the Exhortation on page 547 of the Prayer Book, omit the words “*the performance of.*”

(4) Substitute for the prayer for the Baptized at the bottom of page 547 of the Prayer Book the following, viz.:—

REGARD, O Lord, the supplications of thy servants, and grant that whosoever in this house shall be received by Baptism into the congregation of Christ's flock, may be sanctified by the Holy Ghost, and may continue Christ's faithful soldier and servant unto his life's end. *Amen.*

- (5) Amend the prayer for the Confirmed at the bottom of page 547 of the Prayer Book, by altering the last two lines, so that it shall read, "that they may grow in grace unto their life's end. *Amen.*"
- (6) Insert a new *Invocation* on page 548, immediately after the *Invocation* concerning Matrimony and in the following words:—

GRANT, O Lord, that whosoever in this place shall bring their dead before thee, may receive the comfort of thy presence, and be strengthened by the certain hope of everlasting life. *Amen.*

- (7) Substitute for the rubric, and Collect and Epistle, pages 548 and 549 of the Prayer Book, the following:—

¶ *When there is a Communion, the following shall be the Collect, Epistle, and Gospel:—*

The Collect

O MOST glorious God, whom the heaven of heavens cannot contain; Graciously accept the Dedication of this place to thy service; and grant that all who shall call upon thee here may worship thee in spirit and in truth, and in their lives show forth thy praise; through Jesus Christ our Lord. *Amen.*

For the Epistle. Rev. xxi. 2

AND I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

- (8) Omit the *Proper Psalms* and the *Proper Lessons* with rubric as given on page 548 of the Prayer Book, inserting them in the appropriate Tables.

XX. INSTITUTION OF MINISTERS

RESOLVED: The House of Bishops (the House of Deputies) concurring: That the following change be made in the Office of Institution of Ministers, and that the proposed alteration be made known to the several Dioceses in order that it may be adopted by the next General Convention in accordance with the provisions of Article X of the Constitution.

- (1) Amend the first rubric on page 550 of the Prayer Book by striking out the word "the" before "Canon" in line 2, and the words "concerning the Election and Institution of Ministers;" and the quotation marks before "*person*" and after "*Church*" in lines 3 and 4; and by adding at the end these words, viz.:

And Note, That the following Office may be used with the Order for the Holy Communion, or at Morning Prayer or Evening Prayer, or separately.

- (2) Amend the first rubric on page 551 by substituting at the beginning the words "*At*

the time” for the words “*On the day,*” and by striking out the words “*at the usual hour of Morning Prayer*” and the words “*the officiating Priest shall read Morning Prayer.*”

- (3) Omit the matter contained between the first and second rubrics on page 551, printing the Proper Psalms and Lessons in the appropriate tables.
- (4) In the second rubric on page 551, strike out the words “*Morning Prayer ended,*” and the words “*standing within the rails of the Altar*”; and add the words which remain to the preceding rubric.
- (5) Amend the prayer at the bottom of page 552, by substituting for the word “God” in the first line, the word “Father.”
- (6) Amend the prayer at bottom of page 553 by changing the order of words in line 4 from “soul, body and spirit” to “body, soul and spirit.”
- (7) Amend the prayer on page 554, by changing the end, so that it shall read:—“through the merits of thy blessed Son Jesus Christ, the gracious Bishop and Shepherd of our souls, who liveth and reigneth, with thee and the Holy Ghost, one God, world without end.”

- (8) Amend the second rubric on page 554, so that it shall read as follows:—

¶ *Then shall follow the Sermon. And after that, if there be a Communion, the Instituted Minister shall proceed to that Service, and to administer the holy Eucharist to his Congregation.*

XXI. PRAYERS TO BE USED IN FAMILIES

R*ESOLVED*: The House of Bishops (the House of Deputies) concurring: That the following change be made in the position and contents of the Forms of Prayer to be Used in Families, and that the proposed alteration be made known to the several Dioceses in order that it may be adopted by the next General Convention in accordance with the provisions of Article X of the Constitution.

- (1) Place the FORMS OF PRAYER TO BE USED IN FAMILIES before the ARTICLES OF RELIGION, prefixing a separate Title as follows:—

FORMS OF PRAYER TO BE USED IN FAMILIES WITH ADDITIONAL PRAYERS.

- (2) After the Forms for Family Prayer, add the Title, ADDITIONAL PRAYERS, and the Prayers set forth under that Title, in this Report.
- (3) Amend the Forms of Prayer to be used in Families in the following particulars, viz.:—

- a. Amend the rubrics on pages 322 and 325 by adding at the end the words, "*and repeating with him the Lord's Prayer.*"
- b. On pages 323 and 325 of the Prayer Book, after the Lord's Prayer, in each case insert this rubric:—

¶ *Here may follow the Collect for the day.*

- c. On page 323 of the Prayer Book, line 11, omit the sentence following the words "*past night,*" and the side rubric.
- d. On page 324, strike out from and including the semi-colon following the word "*actions,*" line 9, to and including the word "*by,*" line 10, and insert in lieu thereof the word "*to.*"
- e. On page 324 of the Prayer Book, lines 15 and 16, omit "*our meats and drinks,*" substituting the words "*all things.*"
- f. On page 324, lines 17 to 20, strike out the words from and including the word "*under*" to and including the word "*condition.*"
- g. On page 324, lines 26 and 27, omit these lines, in brackets, together with the side rubric, placing a period after "*ways*" in line 25.

- h. On page 324 of the Prayer Book, line 30, substitute for the words *all things belonging to us* the words "*and all who are dear to us.*"
 - i. On page 324 of the Prayer Book, line 33, insert the words "*to be*" between the words "*see*" and "*necessary.*"
 - j. On page 327, line 24, substitute the word "*coming*" for the word "*following.*"
 - k. On page 327, lines 24 and 25, strike out the words "*Make us ever mindful of the time when we shall lie down in the dust,*" together with the semi-colon following them, and begin the following word "*and*" with a capital letter.
- (4) Immediately after the Family Prayer now in the Prayer Book, insert the following:—

A SHORTER FORM

Morning

¶ *After the reading of a brief portion of Holy Scripture, let the Head of the Household, or some other member of the family, say,*

Let us pray

OUR Father, who art in Heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread.

And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

O LORD, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings, being ordered by thy governance, may be righteous in thy sight; through Jesus Christ our Lord. *Amen.*

¶ *Here may be added any special prayers.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all ever more. *Amen.*

Evening

¶ *After the reading of a brief portion of Holy Scripture, let the Head of the Household, or some other member of the family, say,*

Let us pray

OUR Father, who art in Heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven.

Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

LIGHTEN our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Saviour, Jesus Christ. *Amen.*

¶ *Here may be added any special prayers.*

THE Lord bless us and keep us. The Lord make his face to shine upon us, and be gracious unto us. The Lord lift up his countenance upon us, and give us peace, this night and evermore. *Amen.*

- (5) After the foregoing, add the following *Prayers*, prefixing the title, *Additional Prayers.*

For the Spirit of Prayer

O ALMIGHTY God, from whom every good prayer cometh, and who pourest out on all who desire it, the spirit of grace and supplications; Deliver us when we draw nigh to thee from coldness of heart and wanderings of mind, that with steadfast thoughts

and kindled affections we may worship thee in spirit and in truth; through Jesus Christ our Lord. *Amen.*

In the Morning

O GOD the King eternal, who dividest the day from the darkness, and turnest the shadow of death into the morning; Drive far off from us all wrong desires, incline our hearts to keep thy law, and guide our feet into the way of peace; that having done thy will with cheerfulness while it was day, we may, when the night cometh, rejoice to give thee thanks; through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, who alone gavest us the breath of life, and alone canst keep alive in us the holy desires thou dost impart; We beseech thee, for thy compassion's sake, to sanctify all our thoughts and endeavours, that we may neither begin an action without a pure intention nor continue it without thy blessing. And grant that, having the eyes of the mind opened to behold things invisible and unseen, we may in heart be inspired by thy wisdom, and in work be upheld by thy strength, and in the end be accepted of thee as thy faithful servants; through Jesus Christ our Saviour. *Amen.*

At Night

O LORD, support us all the day long, until the shadows lengthen and the evening comes, and the busy world is hushed, and the fever of life is over, and our work is done. Then in thy mercy grant us a safe lodging, and a holy rest, and peace at the last. *Amen.*

O GOD, who art the life of mortal men, the light of the faithful, the strength of those who labour, and the repose of the dead; We thank thee for the timely blessings of the day, and humbly supplicate thy merciful protection all this night. Bring us, we beseech thee, in safety to the morning hours; through him who died for us and rose again, thy Son, our Saviour Jesus Christ. *Amen.*

Sunday Morning

O GOD, who makest us glad with the weekly remembrance of the glorious resurrection of thy Son our Lord; Vouchsafe us this day such blessing through our worship of thee, that the days to come may be spent in thy service; through Jesus Christ our Lord. *Amen.*

For Quiet Confidence

O GOD of peace, who hast taught us that in returning and rest we shall be saved, in quietness and in confidence shall be our strength; By the might of thy Spirit lift us, we pray thee, to thy presence, where we may be still and know that thou art God; through Jesus Christ our Lord. *Amen.*

For Guidance

O GOD, by whom the meek are guided in judgment, and light riseth up in darkness for the godly; Grant us, in all our doubts and uncertainties, the grace to ask what thou wouldest have us to do, that the Spirit of Wisdom may save us from all false choices, and that in thy light we may see light, and in thy straight path may not stumble; through Jesus Christ our Lord. *Amen.*

For Trustfulness

O MOST loving Father, who willest us to give thanks for all things, to dread nothing but the loss of thee, and to cast all our care on thee, who carest for us; Preserve us from faithless fears and worldly anxieties, and grant that no clouds of this mortal life may hide from us the light of that love which is immortal, and which thou

hast manifested unto us in thy Son, Jesus Christ our Lord. *Amen.*

O HEAVENLY Father, thou understandest all thy children; through thy gift of faith we bring our perplexities to the light of thy wisdom, and receive the blessed encouragement of thy sympathy, and a clearer knowledge of thy will. *Amen.*

For Joy in God's Creation

O HEAVENLY Father, who hast filled the world with beauty; Open, we beseech thee, our eyes to behold thy gracious hand in all thy works; that rejoicing in thy whole creation we may learn to serve thee with gladness; for the sake of him by whom all things were made, thy Son, Jesus Christ our Lord. *Amen.*

For the Children

ALMIGHTY God, heavenly Father, who hast blessed us with the joy and care of children; Give us light and strength so to train them, that they may love whatsoever things are true and pure and lovely and of good report, following the example of their Saviour, Jesus Christ. *Amen.*

For the Absent

O GOD, whose fatherly care reacheth to the uttermost parts of the earth; We humbly beseech thee graciously to behold and bless those whom we love now absent from us. Defend them from all dangers of soul and body; and grant that both they and we, drawing nearer to thee, may be bound together by thy love in the communion of thy Holy Spirit and in the fellowship of thy saints; through Jesus Christ our Lord. *Amen.*

For Those We Love

ALmighty God, we entrust those who are dear to us to thy never-failing care and love, for this life and the life to come; knowing that thou art doing for them better things than we can desire or pray for; through Jesus Christ our Lord. *Amen.*

For the Recovery of a Sick Person

OMERCIFUL God, giver of life and health; Bless, we pray thee, thy servant *N.*, and those who minister to *him* of thy healing gifts, that *he* may be restored to health of body and of mind; through Jesus Christ our Lord. *Amen.*

For One about to Undergo an Operation

ALMIGHTY God our heavenly Father; We beseech thee graciously to comfort thy servant in *his* suffering, and to bless the means made use of for *his* cure. Fill *his* heart with confidence, that though *he* be sometime afraid, *he* yet may put *his* trust in thee; through Jesus Christ our Lord. *Amen.*

For a Birthday

WATCH over thy child, O Lord, as *his* days increase; bless and guide *him* wherever *he* may be, keeping *him* unspotted from the world. Strengthen *him* when *he* stands; comfort *him* when discouraged or sorrowful; raise *him* up if *he* fall; and in *his* heart may thy peace which passeth understanding abide all the days of *his* life; through Jesus Christ our Lord. *Amen.*

For an Anniversary of One Departed

ALMIGHTY God, we remember this day before thee thy faithful servant, *N.*, and we pray thee that, having opened to *him* the gates of larger life, thou wilt receive *him* more and more into thy joyful service, that *he* may win, with thee and thy servants everywhere, the eternal victory; through Jesus Christ our Lord. *Amen.*

For Those in Mental Darkness

O HEAVENLY Father, we beseech thee to have mercy upon all thy children who are living in mental darkness. Restore them to strength of mind and cheerfulness of spirit, and give them health and peace; through Jesus Christ our Lord. *Amen.*

For a Blessing on the Families of the Land

ALMIGHTY God, our heavenly Father, who settest the solitary in families; We commend to thy continual care the homes in which thy people dwell. Put far from them, we beseech thee, every root of bitterness, the desire of vain-glory and the pride of life. Fill them with faith, virtue, knowledge, temperance, patience, godliness. Knit together in constant affection those who, in holy wedlock, have been made one flesh; turn the heart of the fathers to the children, and the heart of the children to the fathers; and so enkindle fervent charity among us all, that we be evermore kindly affectioned with brotherly love; through Jesus Christ our Lord. *Amen.*

For all Poor, Homeless, and Neglected Folk

O GOD, almighty and merciful, who healest those that are broken in heart, and turnest the sadness of the sorrowful to joy;

Let thy fatherly goodness be upon all that thou hast made. Remember in pity such as are this day destitute, homeless, or forgotten of their fellow men. Bless the congregation of thy poor. Uplift those who are cast down. Mightily befriend innocent sufferers, and sanctify to them the endurance of their wrongs. Cheer with hope all discouraged and unhappy people, and by thy heavenly grace preserve from falling those whose penury tempteth them to sin; though they be troubled on every side, suffer them not to be distressed; though they be perplexed, save them from despair. Grant this, O Lord, for the love of him, who for our sakes became poor, thy Son, our Saviour Jesus Christ. *Amen.*

For Faithfulness in the Use of this World's Goods

ALMIGHTY God, whose loving hand hath given us all that we possess; Grant us grace that we may honour thee with our substance, and remembering the account which we must one day give, may be faithful stewards of thy bounty; through Jesus Christ our Lord. *Amen.*

A General Intercession

O GOD, at whose word man goeth forth to his work, and to his labour until the evening; Be merciful to all whose duties are

difficult or burdensome, and comfort them concerning their toil. Shield from bodily accident and harm the workmen at their work. Protect the efforts of sober and honest industry, and suffer not the hire of the labourers to be kept back by fraud. Incline the heart of employers and of those whom they employ to mutual forbearance, fairness, and good-will. Give the spirit of governance and of a sound mind to all in places of authority. Bless all those who labour in works of mercy or in schools of good learning. Care for all aged persons, and all little children, the sick and the afflicted, and those who travel by land or by sea. Remember all who by reason of weakness are overtaken, or because of poverty are forgotten. Let the sorrowful sighing of the prisoners come before thee; and according to the greatness of thy power, preserve thou those that are appointed to die. Give ear unto our prayer, O merciful and gracious Father, for the love of thy dear Son, our Saviour Jesus Christ. *Amen.*

For All Nations

ALMIGHTY and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the prayers of thy people, and in all the nations of the world

establish thy righteousness and thy peace;
through Jesus Christ our Lord. *Amen.*

Grace Before Meat

BLESS, O Father, thy gifts to our use
and us to thy service; for Christ's sake.
Amen.

GIVE us grateful hearts, our Father, for
all thy mercies, and make us mindful
of the wants of others; through Jesus Christ
our Lord. *Amen.*

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